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Notes on the Tribes of the Khaibar Range, i. e., Afridis, Mullagoris, Shilmanis and Shinwaris.

K 50(2)

The Kambar Khél Afrídís.

The Kambar Khél have their permanent settlements in the Maidan of Tirah, in the Bára Valley, a small hamlet at Tangi below Chora, and their hold in the Kajouri Valley lies from Sarki Kamarkai south of the Malikdín Khél Afrídís to Shigai Mela, distance about half a mile to the south, where they again touch the Malikdín Khél. In later years they have increased in numbers and extended considerably towards Kurram. During the winter season, when the snow falls heavily in their winter homes, they migrate in considerable numbers to the Kohát District, whilst only a moiety journeys to the Kajouri plain, returning on the approach of the hot season to their permanent homes. The fighting strength of the tribe is computed at 4,500 men. They are divided into 39 smaller sections, which have been entered in the statement accompanying this report. Those residing in Shalobar are tribally known as Shalobar Kambar Khéls, and those in Kao as the Kao Kambar Khéls.

The Kambar Khél are "Gar" in politics, and with the Malikdín are descended from one ancestor, Mír Ahmad. If these two tribes could be induced to become one for good and evil, they would form a powerful combination numbering 8,500 men; but this is impossible, and even in faction the Malikdín side with the "Samil." The tribe is well behaved; numbers of them have taken service in the ranks of the regular Native Cavalry and Infantry, in the Khaibar Rifles and Police, and have proved themselves excellent soldiers. In the Khaibar their share of the road extends from Sultán Tára to the mosque below Fort Ali Masjid, and in 1882 they had a bitter feud with the Kúki Khél touching their right to a small plot of land here known as "Shaddal," which I was fortunate enough to stop, with the aid of the Zakha Khél Maliks, just when they were about to appeal to arms. This has not been allowed to be re-opened since then.

Malik Muhammad Amír is the present representative of the Kao Kambar Khéls. He is a quiet, unassuming man of some character, and has succeeded fairly well in keeping his tribe well in hand; but lately he has been thwarted by old Saleh Muhammad, an influential and truculent elder of ancient days and character. His allowance is Rs. 50 a month as Malik and Rs. 200 for the tribe, in all Rs. 250.

The Shalobar section have two representatives.

Malik Ján Muhammad, at one time a trooper in the 3rd Bengal Cavalry, is a troublesome, hair-brained man, always at loggerheads with his men, whose allowances he is always pilfering. He receives Rs. 25 as Máliki and Rs. 100 as allowance for the tribe,—total Rs. 125 a month.

Malik Mherbán receives Rs. 25 for himself, and Rs. 100 for the tribe, in all Rs. 125 a month. Saleh Muhammad enjoys a special grant of Rs. 200 a year.

Since the Khaibar came under our control in November 1878 the following headmen of the Kambar Khél have been murdered by their enemies:—

Malik Abdul Rahmán during 1880.
" Mír Ghulám " 1888.
" Said Muhammad " 1889.

Kamrai Afrídís.

The Kamrai are the smallest in numbers of all the Afrídi tribes, their armed strength being limited to 5 or 600 men. Their permanent settlements are in the Bára Valley, but on the approach of winter some of them migrate

to Kajouri, where they reside in caves from Chirgai Dagarai to Alladand, distance about a mile, having the Malikdín Khél both on the north and south of them. On the Khaibar road their responsibility extends from Shagai to Kotagat. In politics they side with the Samil faction. The tribe is a peaceful and well-behaved one, not much endowed with worldly riches, and seldom interfering with the concerns of their neighbours, and their sole importance lies in their being the owners of the Tsaok Pass, which leads from the west of the Bára Valley, past the villages of Takhtakai, into the Maidan of Tirah, and, being an easy road well adapted for laden animals and the most suitable in the neighbourhood, is largely used by the Kambar Khél, Malikdín Khél, Sipah and Zakha Khél Afrídís. A few men perched in the towers can easily render the road impassable to a large body of men. These facts being considered, the remaining tribes like to be on friendly terms with the Kamrai.

Háfiz Samundar is the representative Malik for the Moghul Khél section and receives a Maliki allowance of Rs. 25 for himself and Rs. 100 for the tribe, *i. e.*, Rs. 125. Although nearly blind, he is an intriguer of great ability, and is able to hold his own in the Council of the Maliks of tribes far more powerful than his own. His present ambition is to injure the representative of the other section.

Malik Azam Khán is the headman of the Khwaidad Khél, and his mowájibs are Rs. 25 for himself and Rs. 100 for the tribe,—total Rs. 125.

The Kamrai Máliks have also suffered violent deaths from the hands of their enemies or rivals, during the 18 years that the Khaibar has been under British control, no less than four of them having passed away in this manner—

Malik Khándad, killed 8th June 1881.
„ Mírzáda, „ 8th December 1881.
„ Islám-ud-dín, „ September 1882.
„ Hyder, „ 1885.

Kúki Khél Afrídís.

The Kúki Khél tribe is divided into two main divisions, *i. e.*, the Wudredunkai and the Tirahwál. The former are permanent settlers, living in substantial villages, with enclosures and towers, which they occupy throughout the year, and never migrating to Tirah, except on short visits of duty or pleasure. Their country begins at Ali Masjid, and touches the Malikdín Khél settlement of Chora on the south, and comes down the Khaibar stream to Fort Jamrúd; it then takes a turn to the north, and, embracing Gudar and the Lashora Valley, meets the Mullagori country. Their villages are Lala China, Jabbagai, Tanda and Ucha Gagri, Bibri, Kaddam, Sarkai, Jam, Gudar, and several fortified enclosures in the Lashora Valley. Besides these there are numerous cave hamlets, each bearing its name, which are occupied by nomad sections of the tribe when they come down from Tirah about November every year, and after passing the winter here they return to their mountain homes on the approach of the summer season. The residents of these settled villages are mostly well armed; their rifles are those partly stolen from India, carried over by thieves and sold to them, partly stolen from the Amír's dominions, and partly manufactured in Tirah. They are a very bad lot in general, harbourers of murderers, thieves and other outlaws; their propinquity to Pesháwar has embodied in their nature all the bad points of the Afrídi and the low Pesháwari, and they are a nuisance and terror to all the Afrídís living in Kajouri, and to Afrídi wayfarers journeying to and fro from the Bazár Valley. Bands of them well armed lie in ambush in localities well known to them, and woe to the party that happens to pass their way, if not equally numerous and as well armed. Still they are a brave, fearless, reckless lot, and have given us excellent soldiers for the Native Army, and from the small villages of Jam, Sarkai and Gudar, barely mustering 200 men, no less than 14 Native Officers have risen to considerable distinction, the best known of them being the late Subadár-Major Mauladád Khán, C. I. E., of the 20th (D. C. O.) Punjab Infantry.

The Tirahwál section live in villages at the western end of the Bára Valley, and in Rájgal. They come down to their winter hamlets about November, and return to their hills at the commencement of the following May. In politics they all belong to the Gar faction. The number of men capable of bearing arms ranges between 4,000 and 4,500.

The Kúki Khél are sub-divided into six sections—

(1) Abdal Khél.
(2) Kattia Khél.
(3) Mannia Khél.
(4) Sikandar Khél.
(5) Sher Khán Khél.
(6) Tslor Plari.

The Sher Khán Khél is the weakest in numbers. However, it makes up for this in that every Malik of the tribe has come from this section. The Khaibar mowájibs of the tribe are Rs. 300 a month for the Maliks and Rs. 1,000 for the tribe, or Rs. 15,600 in the year, divided thus and paid to them once a year on the 1st of May :—

	Rs.	Rs.
Malik Amín Khán,	150 per mensem	= 1,800 per annum.
Family of Malik Akbar,	150 per mensem	= 1,800 „ „
Abdal Khéls ...	...	... 2,500 „ „
Kattia Khéls ...	...	... 3,000 „ „
Mannia Khéls ...	...	... 2,000 „ „
Sikandar Khéls ...	...	... 1,600 „ „
Sher Khán Khéls...	...	... 400 „ „
Tslor Plari ...	...	... 2,500 „ „
Total ...		...15,600 „ „

The ramifications of the main sections have been omitted here. The allowance for the family of the late Malik Akbar Khán had to be reconsidered this year, and may be altered. At the last distribution in May 1896 it was Rs. 1,800.

The Kúki Khél, with the Zakha Khél, are the dominant tribes in the Khaibar Pass road from Jamrúd to the ravine which demarcates the boundary of the Loargi or Landi Kotal Shinwárís, and their hold in the Pass really extends from Fort Jamrúd to Fort Ali Masjid, although the Kamrai, Kambar Khél and Sipah in former years were permitted to secure certain portions of the road to enable them to get a share in the Kabul mowájibs, and this right having once been acquiesced in has never been interfered with to these days. The Kúki Khél limits under the above sanction, extend from Fort Jamrúd to Shadi Bagyar, and from Kotagat to Sultán Tára.

The history of this tribe from the year 1860 to the present days, as far as we are concerned, is centred mostly in the career of the late Malik Abdulla Núr and his family. This wily old man, the counterpart of Saleh Muhammad, Kambar Khél, both in years and the cunning of the hill man, first gained notoriety when he paid or promised to pay the sum of Rs. 1,000 to the Faríd Khéls of Lala China to murder Malik Gholám Kádir, then headman of

the tribe. Gholám Kádir was a strong man of overbearing character, and his presence at Garhi Abdur Rahmán close to Lala China might have been obnoxious to the Faríd Khéls, who on their own account had made up their minds to get rid of him. But, when Gholám Kádir and his brother were both killed one night, Abdulla Núr accepted the onus of the crime, became Malik, and married both the mother and wife of the murdered Gholám Kádir. In September 1878 he was present at the conference at Lala China between the late Major Sir L. Cavagnari, K.C.B., C.S.I., and Faiz Muhammad, Abubakkar Khél Ghilzai, Civil Governor of Ali Masjid, on behalf of the late Amír Sher Ali Khán, where he joined the side against the British Government. When Ali Masjid fell on the 21st November 1878 he came with the Afrídi gathering from Tirah to help the Afghán garrison, but it was then too late. He remained quiet at his home for several months, and it was not till the August of 1879 that he journeyed to Kabul and had an interview with the ex-Amír Sardár Yakúb Khán. Learning then that there was nothing further to expect from Afghánistán, he retraced his steps, and finally appeared at Peshawar during September 1879 with all the Maliks and jirgas of the Khaibar Afrídís and Shinwárís. He was then re-accepted as Malik of the Kúki Khéls.

On the 22nd March 1880 he had Malik Kádir murdered at Jam. This Kádir was a cousin of Abdulla Núr's, and had acted as joint Malik of the tribe with Núrulla during the period of twelve months that Abdulla Núr had been in opposition. Under a sacred oath on the Korán and a promise that he would not be touched, the unfortunate man was induced to leave British territory and come to Jam, where he was most treacherously killed.

Four years later he was the originator of even a more cruel and treacherous four-fold murder in having had Malik Núrulla and his three sons shot down by his own son Amín Khán and a gang of his own men on the 12th January 1884. Old Núrulla had willingly resigned his half share of the Maliki when Abdulla Núr came back in September 1879, and for over four years he acted as his agent, when his Malik went away for five or six months out of every twelve to Rájgal, and this was his reward. He was soon revenged; for two days later Abdulla Núr was shot dead in his hujra on the 14th January 1884, surrounded by a large party of those men who were on his side.

Abdulla Núr was married four times—

(1) Wife being the mother of the murdered Gholám Kádir, and by her he left one son Hyder Khán.

(2) Wife was the widow of Gholám Kádir, and from her Amín Khán born. Amín Khán has 5 young sons of his own.

(3) Wife, issue Zamán Khán, Hyát Khán, and one sister married to Arbáb Faríd Khán of Taikal Bála.

(4) Wife, daughter of Lál Khán, Sher Khán Khél of Jam, issue Adam Khán.

Amín Khán was accepted as the representative head of the Kúki Khéls during January 1884, and from that time to May 1892 he was invariably hostile to the Sarkár, and ever quarrelling with his clansmen over the distribution of their Khaibar allowances. Owing to his misdeeds the Punjab Government divided his Maliki into two, giving half to him and the remainder to Malik Akbar, Sher Khán Khél. For several months after, he committed various offences, bringing down a gathering on the Khaibar road, but within two days fled back to Tirah. He was then deprived of the remaining half of his Maliki. His power, which was based on the money which his father and himself had surreptitiously stolen from the allowances of the Kúki Khél, was broken when that money had been spent on feeding Mullahs and his tribesmen; and in 1893, when I had gone away on furlough, he sued abjectly for pardon. This was accorded by the Punjab Government, who restored him to half his Maliki on the 1st May 1895. During the hot season of last year (1895) he

was again engaged in another murder; at all events, the people believed that no one but he could have had it carried out, and, putting firm reliance in this belief in spite of his oath, they took advantage of his coming to the funeral to plan an attack on him. He was knocked over by two Snider bullets, one through his right shoulder, and the other breaking to pieces the bone from the shoulder to the right elbow. His escape was miraculous, but the right arm appears to be rendered useless for life.

Malik Akbar, though not a very brave man, was a good and willing servant of the Government. Many a time did he court the enmity of Abdulla Núr, Amín Khán and his party when at their full power to carry out our work. When Amín Khán with 600 men was attacking the Khaibar posts between Shadi Bagyar and Shagai on the 4th July 1892, Akbar Khán, with some 15 men, escaping the fire of the attackers, managed to reach Post Jehangíri Khwála and defended it till the following morning, when we came up to his aid. He, to my extreme sorrow, was shot in the neck whilst saying his prayers at his mosque at Jam on the 23rd February 1893 by a connection whom he had fed and sheltered when his own brothers had turned him out of house and home. The miserable assassin, bribed by Amín Khán's faction, crept up behind the praying man and shot him with a pistol concealed in his sleeve. Akbar Khán died during the day from this wound. Within a few days, the murderer, with one of his brothers and a retainer, were killed, and their house and enclosure levelled with the ground.

Amín Khán's antecedents have been but briefly noticed. The reports on and records of them stand nearly eight inches high and will repay perusal. A few words about his brothers may be of interest. The eldest is—

Hyder Khán—Age about 40; appears to be of no use.

Zamán Khán—Younger than Amín Khán, who has been for some year in the service of the Amír under Sipah Salár Ghulám Hyder Khán at Asmar This young man will turn out an intriguer of the first order.

Adam Khán—Age about 20; is anxious to become a sowár in the Khaibar Rifles; his character has not yet been disclosed.

Malikdín Khél Afrídís.

This, in all former ages, was considered the "premier" tribe amongst the Afrídís of the Khaibar Range, and by far the best behaved, and its good name was chiefly due to a succession of Maliks, who were careful to think of tribal "Ullus" interests in preference to their own, and in this way won over the majority of the graybeards to follow their lead. The consequence was, to whichever party the Malikdín Khel joined, the rest of the Khaibar Afrídís were almost certain to follow. When Nádir Shah, King of Persia, after conquering Kabul, advanced by way of Jalálabad to force the Khaibar Pass, he found his road above Landi Khana barred by a united force of Afrídís and Orakzais, who had combined to resist his advance. For six weeks his army of 90,000 men essayed in vain to force a passage through the difficult road that leads from Landi Khana to Landi Kotal until they were compelled to desist. But Nádir Shah, after his conquest of Kandahar, had enlisted a very strong detachment of Abdálís and Ghilzais on his side, and amongst them was one Sultán Sarwar, Abdul Azíz Khel Orakzai, who was intimately acquainted with the ins and outs of the Afrídi country, and he secretly led Nádir Shah through the Sassobai Pass into the Bazár Valley, and by the time the Afrídís and Orakzais were aware of the move Nádir Shah with his army had passed on to the plains of the Pesháwar District. Nádir after this returned to the Bazár Valley, intending to move into Tirah and punish the Afrídís for their hostile attitude, but he was interviewed by Darya Khán, the Malikdín Khél Chief, who had brought with him for his food a bundle of pamanai and a quantity of the root of the dwarf palm, and seeing these Nádir felt assured that on good could be gained by fighting with a people who could exist on such

diet. Khán Bahádur Khán was another noted chief. Regarding the behaviour of Fatteh Khán, Malikdín Khél, Major James wrote in 1864: "Foremost amongst them was the brave Fatteh Khán, who, 16 years ago, first took service with Colonel Mackeson, and during the insurrection of 1848-49 supported Colonel Lawrence with 1,100 of his clansmen. Conspicuous for his gallant bearing and noble person, he attracted the notice of Sir Charles Napier in the Kohát Pass, and, as a signal mark of his favor, was placed on an elephant in front of the returning force. In acknowledgment of his services he received a pension from the Government, and, being yet a young and active man, was employed as Superintendent of Suburb Police." Fatteh Khán was murdered at his home when he had proceeded on a few days' leave, and was shot in the back as he was saying his prayers. Since then no man of note has sprung up amongst the Malikdín Khéls.

But I must go back again to the days of Colonel Mackeson, when he had charge of the Khaibar Pass during the first Afghán War of 1839-42. Khán Bahádur Khán was then Malik of this tribe, but, since he would not fall in with Mackeson's wishes, that officer turned him out and replaced him by one Báz, who did not belong to the Jhanda Khél family. This man proved himself incompetent, and was replaced by Azád Khán. When our troops retired in 1842 Khán Bahádur came back again and assumed paramount authority in the tribe, which he retained to the day of his death. He was succeeded by his son Aladád Khán, who expired in 1854, and was replaced by his son Sultán Muhammad, yet alive, although he must be over 90 years of age. But even in 1854 the real power in the tribe lay in the hands of Madat Khán (uncle of Sultán Muhammad), who turned his nephew out, gave him a money allowance, and secured in his own hands full management of the affairs of his tribe. Madat Khán represented the faction which always sided with the Amírs of Afghánistán. On his death he was succeeded by his sixth son, Sarfaráz Khán.

When the late Major Sir L. Cavagnari was negotiating with the Khaibar Afrídís previous to the Second Afghán War (1878-79) Sultán Muhammad came in to that officer and was accepted as the representative of the Malikdín Khél tribe, whilst Sarfaráz Khán elected to cling on to his old party, the late Amír Sher Ali Khán's. With him was associated Abdulla Núr Khán, Kúki Khél, Ahmad, Sipah, and Walli Muhammad Khán, Zakha Khél. This party was found to be the stronger one; still their power was in a measure broken; they had nothing to hope for from Kabul, since Amír Sher Ali Khán was dead and his son, the ex-Amír Muhammad Yakúb Khán, had repudiated them, and if a few months further delay had been allowed, these Maliks would have cringed to be allowed to come in without being pressed to do so. However, they were persistently and urgently solicited to appear at Pesháwar with the Afrídi Jirgas, and down they came during September 1879. The result was that Sultán Muhammad's Maliki was divided into two shares, he keeping the one-half, whilst the other came to Sarfaráz Khán.

Sultán Muhammad and Sarfaráz Khán were both old men in 1886, and they asked that Yár Muhammad Khán, the son of the former, and Feroz Khán, the nephew of the latter, should be permitted to act for them in ordinary matters touching their clansmen. This was allowed subject to the conditions (1) that as Maliks their responsibility continued, (2) when the Khaibar Maliks had to attend on any urgent duty, their presence would certainly be required. Soon the two sides commenced fighting, and for years Chora was the centre of a feud, which forced each party to man their towers rifle in hand, the lands remained uncultivated, and both Maliks suffered enormous losses. The possession of wealth made these representatives neglectful of the interests of their tribesmen, whose allowances they appropriated, and in this way their influence waned and diminished daily, and avoiding the society of the elders of the Malikdín Khél they surrounded themselves with gangs of "dúms" living at Chora, and refugee Sangu Khél Shinwárís to whom they had given refuge. When Sarfaráz Khán died, his son Darya Khán was a minor, and Feroz Khán was permitted to carry on the same duties which were allowed him during the

lifetime of his uncle. But the hopes that were formed of Feroz Khán when Lord Roberts pardoned him in the spring of 1887 have not been fulfilled. He has treated Darya Khán harshly, and at last the half Maliki of Sarfaráz Khán has been divided equally between them.

The above is merely a précis of the history of these men, taken from the Khaibar Administration Reports and memos. on the disputes of Feroz and Darya Khán.

The Malikdín Khél live in the Maidan of Tirah, Chora at the eastern entrance of the Bazár Valley, and during the winter months a large party of them come down to the Kajouri plain. About a mile to the south of Kaddam is Shinkai Mela in Kajouri, and from this to Sarki Kamar about half a mile belongs to the Malikdíns. They also own the cave villages from Shigai Mela to Chirgai Dagarai, 1½ miles, and from Aladand to Ucha Garai, 1 mile. On the Khaibar road their share of the Pass responsibility commences from the mosque below Ali Masjid to the ravine just due east of Gurgurra, and takes in Katta Kushta, a hamlet of some seven houses with one tower. In politics they belong to the Samil faction. The accompanying statement gives all the sections belonging to this tribe, but in ordinary usage they are divided into two main divisions—

Daulat Khél under Malik Sultán Muhammad;

Umar Khán Khél under { Feroz Khán, Darya Khan.

Their graybeards I have always found to be a very good lot, and it is a pity the tribe lives so far away in Tirah, and is not more powerful in the Khaibar where they would be found very useful.

The Khaibar mowájibs of the Malikdín Khél come to Rs. 15,600 a year. Of this Rs. 3,600 is the Maliki share and Rs. 12,000 belongs to the tribes. Besides, there is a special allowance of Rs. 2,000 a year for the chiefs. Like all cases where the tribesmen are paid through their Maliks, the latter generally manage to appropriate nearly all what rightly belongs to the tribe. Of the above—

Sultán Muhammad receives annually Rs. 1,800 Maliki, Rs. 6,000 tribal, and Rs. 1,000 special allawance = Rs. 8,800

Feroz receives annually Rs. 900 Maliki, Rs. 3,000 tribal, and Rs. 500 special = Rs. 4,400.

Darya Khán receives annually Rs. 900 Maliki, Rs. 3,000 tribal, and Rs. 500 special = Rs. 4,400.

The Maliki and tribal allowances are paid by monthly instalments, whilst the special is drawn once a quarter.

Sipah Afrídís.

The permanent summer settlements of the Sipah Afrídís are in the Bára Valley. During the winter months they migrate to their cave dwellings in the Kajouri Valley, which they hold for a length of about five miles from Ucha Gagrai to the Bára stream, and to Saudana, which lies at the Bára end of the Jarobi Pass, from whence they carry on a fair trade in wood, dwarf palm, &c., with the Pesháwar District. Within two miles of Fort Bára lies the Sipah village of Ilamgudar. It is situated on the left bank of the Bára River, and the towers, which defend each hamlet of houses and their enclosures and cultivated land, extend westwards from two to three miles. It is occupied all the year round, and its residents never leave the place to journey in a body towards the mountain homes of their tribesmen. The tribe sides with the Samil faction.

When the late Major Sir L. Cavagnari, K.C.B., C.S.I., opened up communications with the Khaibar Afrídís during September and October 1878, Ahmad, the Sipah Malik, threw in his lot with the late Amír Sher Ali Khán's party, and Mustamand and Jángul, his kinsmen, came in to us. However, Ahmad, along with Sarfaráz Khán, Malikdín Khél, Abdulla Núr, Kúki Khél, and

Walli Muhammad Khán, Zakka Khél, came in during September 1879. When I had to make new arrangements with the Khaibar Afrídís, I only saw him for a month then, but he was looked upon as one of the best and most energetic of the Khaibar representatives, and his life, which appeared to give such hopes of a career of usefulness, was soon cut short. He was killed at Ilamgudar on the 26th January 1880.

The Sipahs are divided into three main sections,—Urmuz Khél, Babakr; (Abubakkar) Khél and Landi Khél, the two first being each more important than the last, which follows the lead of the Urmuz Khél.

The tribal subsidy is Rs. 1,300 a month, of which Rs. 300 goes to the Malik and Rs. 1,000 to the tribe. Besides this, two other elders of the tribe receive special allowances of Rs. 45 each for services performed between September 1878 and September 1879, which has been continued from father to son on the death of the former.

A few lines regarding the dispute between the Aka Khéls and the Sipah Afrídís of the Khaibar regarding the claim of the former to share in the Khaibar allowances will not be amiss. It will reveal to my successor how and why it was started, and what has been done up to date. Saráj-ud-dín Khán was Malik of the Sipahs when the late Colonel Mackeson, C. B., was in mangement of the Khaibar during the First Afghán War of 1839-42. He has now the reputation of having been headstrong in those days, and as he would not fall in with Colonel Mackeson's views, he was kicked out of the Maliki and replaced by his cousin Sultán Muhammad. When our troops returned from Kabul and the Khaibar was evacuated and left to its own resources, Saráj-ud-dín Khán came back to his tribe as its head, and Sultán Muhammad had to fly to and take shelter with the Aka Khél. He soon became one of their acknowledged leaders, and marrying a woman of the Bassi Khél section lived with them, to all intents and purposes an Aka Khél, for 45 years, till his death in 1887. He left four sons,—Núr Ahmad, Zaid Khán, Ahmad and Adam Khán.

In 1878 Sultán Muhammad came to Sir L. Cavagnari and claimed a share in the Sipah allowances. This was refused. The f llowing September he again appeared before me and the Khaibar Maliks repudiated his claims. He persisted, however, for several years more with the same results. At last a new plan was tried. With the help of the Aka Khéls, who are numerically far more numerous than the Sipah (3,000 to 1,200), and whose summer quarters are in Waran Tirah, a garhi of the Sipahs, just across the border in Sandapul, was secured. And whilst Sultán Muhammad with two sons came in as Aka Khels with their jirgas to Pesháwar, the second and third sons, Ahmad and Zaid Khán, held on to the fort in Sandapul, collected round them a band of robbers, and commenced depredations on the districts of Kohát and Pesháwar. However, this was of no avail, and neither by this trick nor by invoking Mullah aid were they able to secure a single rupee of the Sipah Khaibar allowances. And with equal firmness their claim should be always resisted.

Malik Sher Muhammad is the sole Malik of this tribe, and is brother to the murdered Ahmad and son of Saráj ud-dín Khán. His half brother, Shah Murád, who gets Rs. 25 a month as a special allowance, and Rs. 25 from the tribal subsidy, assists Sher Muhammad in tribal affairs. Suleymán Shah, son of the late Malik Jángul, receives a special monthly allowance of Rs. 20 and Rs. 25 from the tribal subsidy.

The Sipah bear a good name, and would make excellent soldiers, as they stand high amongst Afrídís for bravery. For some reason few, if any, take service, and the one and sole reason assigned for this is, that they are the owners of excellent land in the Bára Valley, and the produce of the harvest gives them ample for their wants. In the Khaibar road their charge extends from Shadi Bagyar to Shahgai, where they hold Jehangiri Khwála tower.

The following Maliks have been killed since 1878 :—

Malik Ahmad on 26th January 1880.

Zakka Khél Afrídis.

We now come to the Zakha Khéls, the most important and most troublesome of all the tribes of the Khaibar Range. Before going into their affairs as they stand now, it will be advisable to note what Major James, one of the most competent officers of the Pesháwar Division, thought of them just 32 years ago. James' Settlement Report, paragraph 228: "In no instance are the wild and lawless habits of the Afrídi race so fully illustrated as in the Zakha Khél. Their upper settlements are in the Maidan and Bára Districts, and their winter quarters adjoin those of the Malikdín Khél. They occupy the hills at the south entrance of the Khaibar, and their principal village is that of Bazár, where the greater portion of their cattle is kept. Cultivating but little, despising the trade in firewood, which is the chief means of subsistence in the winter to most of the other tribes, they depend wholly upon plunder. Expertness in thieving is the sole characteristic which leads to distinction amongst them, and is a virtue which maidens seek in their future husbands and mothers fondly look to for their new born babes. Every male child is consecrated, as it were, at his birth to crime. A hole is dug in the wall similar to those made by burglars, and the infant is passed backwards and forwards through it with the words "Ghal Shah, Ghal Shah, Ghal Shah"—" Be a thief, be a thief, be a thief." Their early training in such homes and with such associations may be imagined, leading, as it does, to notoriety amidst a nation of robbers. They are the principal enactors of the daring crimes formerly perpetrated in the Pesháwar Cantonments, but by no means confine themselves to these. They rob the Bangash of Kohát and the Khalíl of Pesháwar on the Attock road and in the districts on the Kabul River, and no other Afrídi tribe is safe from their depredations. Their want of faith is so notorious that their oaths are not considered sufficient security even in Afrídi Jirgas, which require from them hostages or some substantial pledge when it is necessary to enter into engagements with them. It was at the hands of the men of this tribe that the Káka Khél met his death in the Khaibar, as above narrated. It is said that being without a "ziárat" or place of pilgrimage within their own borders, and being thus necessitated to resort to the territories of their more fortunate neighbours, they seized and killed the first worshipful subject who came in their way. The unlucky Khattak answered all their requirements. He was slain, the stones were heaped on him, and a few days after the Zakha Khél were proudly paying their devotions at the grave "of their own" Pír. Their little intercourse with Pesháwar removes them from that control which we possess over other tribes who resort to our markets; whilst their independent bearing towards their neighbours is caused by the circumstance of the road which leads from their lower to their upper seats lying entirely in their own lands. Whereas other tribes when migrating are obliged to pass through a portion of their neighbour's lands, and are thus exposed to injury from them when at feud. The time of removal is on this account commonly taken advantage of for purposes of retaliation or aggression. Treaties or concessions are sometimes made, and, when these fail, a more circuitous route has to be taken by the Tartarra Pass to the plains. The favourable locality of the Zakha Khél in this respect, as above described, exempts them from all such annoyances."

Later on it will be interesting to make a comparison between the characteristics of the Zakha Khél as noticed by Major James, and compare them with what we have found them to be, from the year 1878 to 1896, and our experience and knowledge of them now is far greater than it was some 32 years ago. The Zakha Khél own that part of the Jamrúd Landi Kotal road which begins at the ravine west of the Gurgurra post and terminates at the Kanda ravine, where commences the Loargi Shinwári responsibility. On the left hand side of this road lie the cultivated lands, fortified garhís, towers and enclosures of the Nikki Khél, Shekhwál and Saddu Khél sections, whilst facing them on the other side live the Sultán and Walli Khéls. Some fifty strong garhís are owned here by these people, and amongst the residents of this range this tract alone is known as the Khaibar, although we have erroneously applied the term to the whole range of hills and every inch of the road. Open out the map of

this range and examine the hold the Zakha Khéls have over it. From the southern point of the Lakka Sar peak, a line drawn due south to within 300 yards east of Gurgura, then taken up the hill in a south-east direction above Fort Ali Masjid round the Aspo Ghar range, continued south-west just round Chora, taking the crest of the Sur-Ghar mountains to the Lakhi Pass, and then still going along the crest of the hills round to the Bazár Pass, then dipping north to the Khaibar road to Lakka Sar, gives you a rough idea of their hold in the Khaibar. This tract includes the strongest portion of the Khaibar, the whole of the Bazár Valley, with the command of the ranges north, south, west and of every pass towards Afghánistán in this quarter; represents a country about 20 miles by 12. They own about a third of the Maidán of Tirah to the east of the Kambar and Malikdín Khél, whilst in the Bara Valley they are the happy possessors of some 60 forts, lying between the Aka Khél and Sepah.

From the Lakka Sar peak to their furthest holdings in Tirah, north, east south and west, they can traverse from one quarter to another, without being compelled to press a foot on the lands of any other tribe, and it is this fact and privilege alone which gives them such an enormous advantage over all the Afrídi tribes of the Khaibar Hills. And it is this power which forces other Afrídís to keep on good terms with the Zakha, for, in other respects, whether in bravery or other soldierlike qualities, they are far behind the Kambar, Kúki and Malikdín Khél Afrídís. In numbers they are strong, and in this year could produce 4,500 men capable of bearing arms.

Previous to going into further details, let me note what the normal condition of this tribe is now, after their being under our political control for 18 years. The Afrídís of the Khaibar Mountains still term every Zakha Khél to be a thief and robber. During the first of the Afghán War of 1878-79, after the first resistance was over, nearly every raid, whether on the Khaibar road or in the direction of Dakka or towards Peshàwar, was planned and carried out by the Annai andKhusrogi sections of the Zakha Khel. The whole Afrídi tribes gained the credit of this, but in reality the true offenders were these two clans. The two expeditions into the Bazár Valley would have done an immense deal of good had our troops remained in that country somewhat longer than they did, but whatever could be done in a ten days' trip was done. However, after our last retirement, matters went from bad to worse; and affairs were not fairly righted until the spring of 1882, when the allowances of the Khusrogi, Paindeh, Shan Khél and Ziá-ud-dín sections were taken away from the control of the Maliks and paid direct to their own selected elders by the Political Officer, Khaibar. The Pakhai section living in the Khaibar and having certain villages in the Bazár Valley are owners of fairly good lands, have some trade with Peshàwar, and may be considered the best specimens of this thieving race; but the Annai, Khusrogi, Paindeh and Shan Khels rob their Maliks, rob each other, and no one can be considered safe from their depredations. The Ziá-ud-dín of Shin Kammar and Tseri Kandao, numbering some 200 men, are one and all thieves, raiders and robbers. On a par with the Khusrogís they bear the palm in a tribe of thieves. When asked why they do not take to trade and leave their neighbours alone, their usual answer is "our lands do not produce enough to feed us and our families; trade we have none, and if we do not raid on our neighbours, we must starve." The sections of the Zakha Khél living in the Bara Valley, which may be considered the home of this race, are fairly well off, and this may account for their being better behaved than their relations in Tirah and the Bazár Valley.

The Khaibar allowances of the Zakha Khel come annually to the sum of Rs. 17,500. Of this Rs. 4,800 belongs to the two Maliks, with a special share of Rs. 600 for Khawás Khán, and the balance goes to the tribe. The Maliks draw the share of the Annai and Pakhai sections, which they are supposed to distribute. A brief account of these two men will be given before completing the record of the Zakha Khél. I will now deal with their sections, taking those first whose habitations are in the Khaibar, then go on southwards to the Bazár Valley, Bara, finishing off with the Ziá-ud-dín.

First of all comes the Pakhai, who own the whole of the strong forts and fortified enclosures in the Khaibar, some 50 in number. From the limits of the Walli Khél on the east to the furthest limits of Garhi Lála Beg on the west, the whole road for a distance of some five miles is entirely commanded by their forts. It is evident from the merest glance here that the Pakhai could bar the Khaibar road whenever it pleases them to do so, and to force a passage would require a strong force well supplied with artillery. No other tribe in the Khaibar holds such a commanding position. In spite of their feuds, and the two Maliks have often fought for long periods with rare exceptions the road has been ever held sacred. Treasures ranging in value from 3 to 10 lakhs, sent up for His Highness the Amír, most valuable convoys, thousands of travellers, with all their cattle, goods, property, have safely used this highway during the past 15 years. I may say without any exaggeration that in these years and with all these temptations not a single case of theft or robbery has ever been reported. If there has been any seizure, it has been due to tribal "baddi," and the property has been restored and the delinquent fined by the Khaibar Jirga. Taking these facts into consideration, it is evident that there must be some good in men who have behaved so well. And from my personal experience of them, I like them greatly, and they would improve even further if we had direct dealings with them and not through representative Maliks. In the Bazár Valley, the Pakhai own the villages of Ilacha, Karamna, Barg, Bararkas, Bukar. Those of Karamna do not bear a good name. The chief offender has been a man named Utmanzai, who, aided by his five sons, was a cause of extreme annoyance to all. Four of these sons have been killed, and the father's misdeeds have been checked. In Bara and Tirah the Pakhai have their share of villages, but details of them are wanting. The whole section can turn out 1,000 armed men.

The Annai muster equally strong. In the Bazár Valley they live in caves, and have villages in Bara and Tirah. The Maliks have been so jealous about their hold over this section that I have never been able to get them to produce before me a complete jirga of the Annai. The affairs of this section remain sealed up to date. The Nasr-ud-dín are divided into the Khusrogi and Paindeh sections, and their subsidy is Rs. 3,600 yearly, shared equally between them. Their strength is said to be 1,200 to 1,500. The Khusrogís are sub-divided into Dural Khél 300 men, Mir Kalan Khél 170, Dadu 40, Burhán Khél 50, total 560 armed men. They live in caves in the Bazár Valley and have fortified enclosures in Bara and Tirah. The account given by Major James of the whole Zakha Khél race tallies exactly with what the Khusrogís now are. Every Afrídi tribe of the Khaibar hills, the Orakzais of Tirah, the Sangu Khél of the Ningrahar district, the Utmanzai Kuchis of Dakka, the other Zakha Khél sections themselves, even their Maliks, the Shinwárís of Loárgi, every tribe and race and people suffer from the hands of this pestilential race. During the Afghán War, when our troops occupied the Khaibar, their raids were incessant in every direction. I have known their jirgas to come in to the Political Officer at Landi Kotal, and after they were allowed to depart for their homes, a raid or some other offence has been carried out successfully, which these very elders had planned before they came in. The expeditions into the Bazár Valley did them no harm, as there were no villages of theirs to destroy, and the cattle and women had been either left in Tirah or had been removed to a place of safety. When I came back to resume charge of the Khaibar in February 1882, there was a heavy, very heavy, list of offences to be dealt with against the Khusrogís. The recommendations urged by me in 1879 had to be carried out now. Their Maliks, finding they could not manage their unruly sections, willingly allowed us to pay their allowances direct to the elders selected by this race. This was done, and after careful watch over the Kajouri Maira and constant guards on the Besai hill, for nearly three years all went well. Suddenly in the spring of 1885 a gang of them came down and swept away some 600 sheep belonging to the Khalíl villagers, which had been allowed to stray away far into the independent hills. This matter was settled after a long and tedious delay. Again there was a period of tolerably fair quiet; the

elders of the Khusrogís were taken down to see the camps of exercise at Ráwalpindi, at Khairabad, and in the Christmas week of 1895. Some of them had arrived at Peshâwar, and in a few days would have been sent down to visit Lahore. Again, without any just reason, a party of 24 raiders came and carried off 200 sheep and goats belonging to Achini, grazing in the Kajouri plain. The guardian of this herd was a Mian of Achini, whose sole means of defence was an old pistol. I have only noted the more serious cases; minor ones have been more numerous. It would appear evident, after going into the origin of these later raids, that the Khalíl villagers purposely and wantonly went across the border to have their persons secured, and their property taken away, under the hope of being ultimately recompensed. No other reason can be assigned.

Judging from the instances of the past 18 years of personal experience, it seems reasonable to think that nothing will tame these savages until either trade gives them enough, or their country produces enough, to feed them and their families. During the past September, when I was at Landi Kotal, they carried off 10 Shinwári women who were cutting grass and wood from the hills south of the fortified serai. The Khusrogís spare no one.

The following elders have been selected by them to receive their Khaibar allowances:—Madraza, Mangar Shah, Núr Dost, Mír Khán, Jamrez, Shah Mard, Gulrez, Mír Hassan, Amír Shah, Háji, Lawar Khán, Tor, Sultán Muhammad, Sheno, Bazak.

The Paindeh are more numerous than their Khusrogi brothers, and can produce 940 armed men, if reports are to be credited. In the Bazár Valley they have large, flourishing Garhis at China, well supplied with cultivated lands, having an excellent water-supply, and a certain number of armed enclosures in Bara and Tirah; but their main strength is confined to Bazár. In character they are quite as reckless as the Khusrogís, and their behaviour now would be equally bad were it not for one deterrent cause. When the second expedition went into the Bazár Valley, every tower in China was blown up. This the Paindeh have never forgotten, and know it may happen again, and therefore they dare not follow the example of the Khusrogís, who have nothing to lose, so long as we confine our operations solely to the Bazár Valley. It would be different were we to invade Tirah and Bara also.

The Paindeh receive their allowances direct paid to the following elders:—Abdulla Mír, Sháhbáz, Mír Kásim, Sher Ali, Bazai, Afzal, Lál Mír, Khair Muhammad.

The Shan Khéls are sub-divided into two sections,—Tarki Khel and Moghal Khel. They hold one large village in the Bazár Valley, which commands the roads to the Thabai, Lakhi and Mangal Bágh passes, and have forts in Bara and Tirah. Their Mowájibs are Rs. 1,200 a year, and their strength 750. Some years ago they were apt to give a good deal of trouble. However, with firmness and patience they have been brought to reason, and now hardly a single offence is ever recorded against them in any twelve months. The elders who come in to receive the allowances are—

Sultán Mír, Tarki Khel.	Abdulla Mír, Moghal Khel.
Bázmír, "	Ghulám Hussain, "
Bawar, "	Lál Báz, "
Faiz Muhammad, "	Itbár, "

The Ziá-ud-dín completes the list of the Zakha Khel sections. During the winter months they live in cave villages at Shin Kammar, which lies at the eastern extremity of the Sur-Ghar hills on the left bank of the Bara and close

to the Sipah Afrídís ; and in summer they migrate to Tseri Kandao, a pass which leads from Waran Tirah to the Maidán, and, like all the other sections, they have a share in Bara. Their highest strength is put at 200 men, and their allowances are Rs. 600 per annum.

It is difficult to form a true opinion regarding the attributes of this small tribe, for the people of the Pesháwar District tell a tale about them which does not coincide with what one learns from Kohát. On the Pesháwar side, within the past 15 years, they have been guilty of one single offence, and that was cutting the telegraph wire between Jamrúd and Burj Hari Singh in the spring of 1882 to force their Maliks to give them their share of the Khaibar Mowájibs, and after this matter was settled in their favor, no tribe has behaved better than they have, and yet all the miserable trade they have, (a few donkey loads coming into the city of Pesháwar during the winter months,) lies entirely on this side, which means that coming from and returning to Shin Kammar they have every opportunity of plundering the Khalíl villagers who generally go unarmed into the Khajúri plain, and thus give every chance of being plundered by any roving band. Shin Kammar lies very close to Khajúri. The Kohát authorities have no name too bad for them. Let this matter be judged impartially.

Tseri Kandao lies 18 miles as the crow flies from the nearest point of the Kohát border. The first cordon facing the Ziá-ud-dín consists of the following Orakzai tribes :—Fíroz Khél, Bizoti, Utmán Khél, Bar Muhammad Khél and Aka Khél (Afrídís). After getting through these, the second cordon comprises Mishti, Shekhán, Sipah (Orakzais) and Abdul Azíz Khél. The third barrier includes Mamuzai, Rabia Khél, Mishti, Máni Khél, and only after passing all these does the Ziá-ud-dín reach the limits of the Kohát border. Each one of these tribes is far stronger times over than the full strength of the Ziá-ud-dín, barely numbering 200 men. How is it then possible for the Ziá-ud-dín to commit offences in the Kohát District, unless they were guided, aided, fed and sheltered by the Orakzai clans. For 40 years these Orakzai tribes stole from, harried and robbed the Miranzai Valley, aided sometimes by the Bangash Kháns, at times by the Bangash residents. If they could keep the plunder, they did so ; if they were unable to do this, they passed it on to the Zakha Khel, and when the owners ransomed their property, the ransom money was shared between the Orakzai thief and the Zakha Khel retainer per head ; and so in process of time the Zakha Khel secured the full credit of the majority of these offences. The two Miranzai Expeditions taught the Orakzai tribes a lesson. However, the evil still continues and will increase again, unless the Kohát authorities hold firmly to making the Orakzai tribes answerable.

The majority of the Afrídís call the Ziá-ud-dín a race of thieves, and since they have no trade, and their lands do not provide enough to feed them and their families, it is evident that they must exist on their neighbours, chiefly on the Shiah Orakzais, when the Sunni Mulláhs take a lashkar against them.

The following elders come in for their Khaibar allowances :—Mír Osman, Nuzai, Gulistán, Pahlwán, Mír Azam, Mabrez, Amír Shah, Yár, Sher, Sherdan, Daurán, Yár Báz, Said Khán, Yár Gholám.

Malik Khawás Khán and Malik Walli Muhammad Khán are the two chiefs of the Zakha Khel Afrídís, and a special note must be made regarding them, their descent, feuds, and a brief account of their history. Their ancestor Umar Khán had three wives. The first and third died without issue ; the second, Mussammát Basri, bore him two sons, the eldest Sadulla Khán was the father of Abdur Rauf Khán, whose grandson is Walli Muhammad Khán, the youngest Murtaza Khán (had his second son named Allahdád Khán, father of Khawás Khán). This tree is slightly at variance with what was given in my Khaibar Administration Report, paragraph 40, for 1883-84, but the last was corrected by the

Maliks during my stay at Landi Kotal during September 1896, and the amended one has been here noted. Umar Khán murdered the Zakha Khél Malik of his days, a man named Jamsher (Pakhai, sub-section Miri Khél), along with his seven sons at Garhi Lála Beg, and secured his place. He died a natural death, and was succeeded by his son Sadulla Khán ; and on his death Abdur Rauf Khán became chief, with the consent of his uncle Murtaza Khán. Murtaza Khán was, however, a strong man, with an overbearing temper, and annoyed on all occasions the rest of the Afrídi Maliks. On this, Khán Bahádur Khán (Malikdín Khel), Muhammad Amír Khán (Sipah), to strengthen Abdur Rauf Khán's hand, betrothed their daughters to him, and advised him to get rid of the uncle. Abdur Rauf was then but a lad in years, and did not see his way to carrying out this advice. Just then Shah Shujah-ul-Mulk summoned all the Khaibar Afrídi Maliks, for some reason or the other, to Kabul, including Murtaza Khán, who, however, evaded the command. His conduct displeased the king. Murtaza Khán was induced to present himself at Pesháwar, accompanied by Sher Muhammad Khán, Bamizai, who was supposed to have made himself answerable for the other's safety, and he was shot by Abdur Rauf Khán, who was accompanied by Khán Bahádur Khán and Muhammad Amír Khán. In this way the blood feud between these two chiefs was commenced. Abdur Rauf Khán then killed Saidai and Sanai, sons of Murtaza Khán and brothers of Allahdád Khán, and arranged to get rid of the last also. The very reverse occurred, for Abdul Rauf, on reaching the Khaibar, was himself murdered. The next to fall victims were Futteh Khán (son of Abdul Rauf) and his uncle Hawás Khán. Faiz Tallab Khán (father of Walli Muhammad Khán) was murdered by Muhammad Yár (Nasiri Ghilzai), who was paid Rs. 1,100 by Firoz Khán (brother of Malik Khawás Khán). Firoz Khán also got rid of Bahádur Khán and Rahmatullah Khán, sons of Abdul Rauf Khán. The other side retaliated by killing Báz Khán, Núr Ghulám and a son of Walli Khán. Khawás Khán's party then killed Janat Núr (brother of Walli Muhammad), whilst Bostán Khán was shot in Bara The rival faction (Walli Muhammad Khán's) cleared out Jamál, son of Báz, in Bara, and Ali Ghulám, son of Núr Ghulám, in the Khaibar. This blood register brings the feud down to within four months of our advance into the Khaibar on the 21st November 1878.

We now come to the period when the British Mission desiring to advance towards Kabul, in September 1878, was barred by the agents of the late Amír Sher Ali Khán, who were holding Fort Ali Masjid. In consequence the Mission was broken up, and Sir L. Cavagnari was directed to open up communications with the Khaibar tribes from Jamrúd. Of the Zakha Khels, Said Ghulám, brother of Khawás Khán, came into Jamrúd and threw in his lot with us. Malik Walli Muhammad Khán joined the Amír's party, whilst Malik Khawás Khán hesitated as to which side he would throw in his lot with. His behaviour was noticed; he was secured and brought to Ali Masjid. However he escaped by a trick and appeared at Jamrúd.

In the Khalíl manipulations—for their Arbábs had still a finger of intrigue in the Khaibar pie—Said Ghulám was induced to fly to Fort Ali Masjid : later on he was killed in the Khaibar, whilst his place was taken by Malik Khawás Khán. So poor was he at the time that he had not money even to purchase food for a single day and the funds were provided by Sir Louis. When the attack on Fort Ali Masjid failed, and the garrison learnt that British troops had reached Katta Kushtia, 3 miles in their rear, barring their retreat towards Kabul, they, on the night of the 21st November 1878, evacuated the fort, fled through the Bazár Valley, conducted by Malik Walli Muhammad Khán. In this wise Khawás Khán for about 10 months was accepted as sole Malik of the Zakha Khels. His rival Walli Muhammad in the meanwhile went to see Sir L. Cavagnari at Gandamak, and having assured that officer that he would not act in bad faith, was advised to return to Landi Kotal and await events. During September 1879 he was accepted as Malik of his "gundi" in the Zakha Khel tribe.

It is necessary to say a few words about these two Maliks, whose tribe has the power to close the pass at any hour or day it pleases them to do so, and that pass could not be re-opened again without the employment of a strong force well supplied with artillery. A very able native gentleman of the Kohát District, who served under me at Mardán, in the Jalalabad District, and lastly in the Khaibar, said to me in comparing these two: "If you take the skin off Khawás Khán, you will find inside the body of Walli Muhammad." However, there are differences amongst Afrídís, and I note this between these two. Khawas Khán is at heart a coward: the only thing he loves is money, and to secure wealth he would stop at nothing. He is connected by marriage with the Kháns of Lálpura, of Tangi, the Khalíl Arbábs, and the Sipahs, and his mind willingly plunges into every intrigue that comes within his reach. No one believes in him really, and yet many have been ruined by trusting to his flowery tongue and wily mind. I have known him to hide inside his house in the Khaibar for three months, never venturing to step outside his door, when he was fighting against his clansmen. By robbing his tribe of their allowances, and in various other ways, he has accumulated some 40,000 rupees, which he has invested in lands, houses and seráis in the Pesháwar District. He hoards this carefully for his four youngest sons, and will give nothing to his three eldest, Subadár Mír Akbar, Muhammad Akbar and Ináyat Khán. His manners are refined and affable. His eldest son, Mír Akbar, has been in the Khaibar Rifles ever since their formation. He is brave, and during the Black Mountain Expedition of 1888 he distinguished himself most courageously on six separate occasions, and was rewarded with the Order of Merit, 3rd Class. He is fond of living beyond his means, and, since his father will not help him, he is at times in great difficulties.

The presence of these three sons of Khawás Khán in the Khaibar was always a constant source of trouble to the people and worry to me. It was found necessary to get rid of the second and third in some way. With infinite pains I got Muhammad Akbar appointed Daffadár to the 19th Bengal Lancers, and gradually he rose to be a Native Officer of the rank of Jamadár. In appearance he turned out an exceedingly smart officer. Unfortunately he took to smoking "charras." This was his ruin, and he had to be sent out of his regiment, and he has now taken service under His Highness the Amír at Kabul. The third son, Ináyat Khán, was lucky enough to get a Jamadári in the 21st Punjab Infantry on my recommendation. He also turned out a well-made, smart officer. Unfortunately he also took to smoking that maddening drug "charras," and this lead to his destruction, and he has also started off to secure some service at Kabul. It does not matter so much where they go, or where they take service, as long as they are not at their homes in the Khaibar.

The rival chief, Malik Walli Muhammad Khán, for an Afrídi, is a gentleman, with very courteous manners and brave to a degree. He is known as a straight man, and his word is always relied upon and credited by all who know him. He is the only Afrídi Malik who hands over to his tribesmen their proper share of the Khaibar allowances, and this is something in his favour. Wealth he, of course, loves, but he seldom resorts to the low tricks his rival is always up to in order to gain rupees. He firmly believes that I offered him money in September 1879 (which is not true) to help him to regain his share of the Maliki, and that solely through my aid he did obtain it. In remembrance of this he has sworn on the *Korán* never to act contrary to my wishes; and I must admit that many and many a time has he helped me to break up a combination formed by Khawás Khán. Whether he will act equally towards my successor, to whom he is under no obligation, when I am gone, is another matter. The only time he has acted in a doubtful manner towards me was in 1894, when he fell into a trap laid for him by Khawás Khán. Not once, but hundreds of times, has Khawás invited him to be friends and combine with him. Were this combination ever to be honestly carried out and confirmed, the pass could be closed whenever these two Maliks desired to put pressure on Government. Malik Walli Muhammad Khán has now three sons alive—(1) Abdul Jabbar Khán, aged 17; (2) Abdul Ghafúr Khán, about 11; and (3) Ibráhím Khán, 8 years of age.

The Mullagorís.

This tribe is known as the Mullagorís of the Tartara range, and their country extends from a little west of Chauki Spersang to the crest of the Dabrai hill, and from the Kabul River on the north to Lakka Sar on the south touching the lands of the Kúki Khél and Zakha Khél Afrídís, and the Shekhmal Khél section of the Loárgi Shinwárís. Two Valleys—the Kambela and Tartara—carry the drainage into the Kabul River, and there are three localitias where British troops could be comfortably located during the summer months. There is an excellent spring of water at Kambela, where the Mullagori families collect from the commencement of May to the end of August, and another giving about 200,000 gallons a day at Tauda Oboh, which, however, is of no use to any one, for it soon sinks entirely in the sand, and passing underground flows into the Kabul River about a mile and a half below Shahíd Miána.

The Mullagorís can muster about 500 fighting men, but being ill supplied with wealth, they have been unable to arm themselves with good weapons, and have, therefore, to depend solely on old flint and percussion rifles of an ancient date, swords and daggers, which are ill-adapted to contend with against their old and better armed enemies, the powerful tribes of Kúki Khél and Zakha Khél Afrídís. In spite of this, they excel as mountaineers every tribe of the Khaibar Range, and time after time have they been victorious both over the Kúki and the Zakha Khél. Often have their old men recounted to me in their own hills of the time when the Kúki Khél, stung by repeated defeats, attacked them in great force during one night in the Mullagori hills; few of the attacking party returned to their homes. After this the Kúki Khél as a body left their troublesome neighbours alone. They are the only tribe who have, time after time, harried the troublesome Khusrogís of the Bazár Valley. In fact none of the Afrídís care to have a "baddi" with this small, waspish community, and if they could only manage to secure some good rifles and a fair amount of ammunition with them, their power to punish the Afrídís would be immensely increased.

As I have noted before, the Mullagorís are not much endowed with worldly wealth: their barren country produces very little in the way of crops. The dwarf palm, which once grew in abundance on their hills, has all disappeared, and their wood and grass is very often carried off by the Khalíl villages. They are generally called a thieving community by those who do not know them, but this is utterly false. Thieves there are amongst them for when a man finds himself and family starving, he generally tries to appropriate his neighbour's goods. From my experience of them, I like them much and on three occasions they have come forward in a body to help me, which is saying much for them,—(1) when His Highness Amír Abdur Rahmán Khán came down to Ráwalpindi in the spring of 1885, they were set to guard the telegraph line from Fort Jamrúd to Kacha Garhi by day and night, as Colonel Waterfield was unusually anxious that the wire should not be interfered with as long as the Amír was in India; (2) when the Halimzai Baizai Mohmands living on the north of the Kabul River made their demonstrations against Captain Macdonald's survey party during the spring 1890; (3) when Amín Khán, Kúki Khél, was attacking the Khaibar posts between Shádi Bagiár and Fort Maud on the evening and night of the 4th July 1892, I summoned the Mullagorís to come to my aid, and about 120 men responded at once.

The chief sections of the Mullagorís are known as the Daulat Khel Tar Khel and Ahmad Khel; the names of the remaining minor ones will be found in the accompanying statement. The annual subsidy of the tribe is Rs. 2,000 divided thus—Rs. 960 goes to the 10 Maliks, and Rs. 1,040 to the tribe. It is drawn quarterly in sums of Rs. 500 and distributed on the above lines between the headmen and the "Ullus."

The following headmen are the present representatives of this tribe :—

Sohail	Daulat Khel
Jalád	Do.
Shah Beg	Tar Khel.
Háfiz	Do.
Awal Shah	Do.
Mirza	Do.
Mír Alam	Ahmad Khel.
Sáz	Do.
Sheikh Rahmdín	Do.

Kam and Loi Shilmán Mohmands.

Their country extends from the crest of the Dabrái Kotal on the east to the Shilmán Ghakha on the west, the boundary on the north being the Kabul River, whilst on the south lies the Landi Kotal plateau and the Torsappar, Spinsooka range. Before the Khaibar Pass was permanently opened out at the close of 1878, the chief trade between Kabul and Peshávar was carried through the Shilmán and Mullagori countries. The road from Kam-Dakka entered Loi Shilmán by the Shilmán Ghakha Pass, and traversing the country from west to east, ascended the abominable and difficult Dabrái Kotal and descended to the Mullagori village of Shahíd Miána. I have crossed and recrossed this hill on four separate occasions, and whether journeying from east or west, found it always a most troublesome, difficult and very lofty Kotal to negotiate, and how thousands upon thousands of laden animals did it every year in those days when the road was never repaired or touched is a wonder to me. From Shahíd Miána the road leads past the villages of Jwara-Miána, Lwara Miána, Zmaka Bára, Paindeh Lalma, till it debouches into the plains of the Peshávar District.

The Loi and Kam Shilmán country is mostly barren and desolate : the chief wealth of the residents consists of large flocks of goats, who devour every thing green that grows in their valleys and hills. Wherever there is water to be had, excellent crops are grown, but these favoured localities are confined to that portion of the Kam Shilmán Valley which lies between Kámrán Killi and the Dabrái hill, and in Loi Shilmán to the Burhán Khel village of Shinpokh on the right bank of the Kabul River. The rest of the villages depend upon wells dug near to their fields. Fortunately water is generally found not very far below the earth's surface, and except in very bad years, like the present one, the outturn suffices for the wants of the residents.

The Kam and Loi Shilmánís are permanent residents in their villages all the year round, and have no hills or mountain range they can migrate to when the severe hot weather comes on them, and portions of their country are really warm. They are a portion of those Mohmands who live to the north of the Kabul River, and the sections living in Kam and Loi Shilmán are known as the Shahmansúr Khél, Kanni Khél, Halimzai, Asafkor and Dilkha Khél.

Before the permanent opening of the Khaibar at the close of 1878, these Shilmánís and the Mullagorís were exceedingly well off, for the whole of the Peshávar-Kabul trade passed through their country, and their profits were very large. Since 1878 they have been ruined. Still Government has

helped them to a certain extent by granting to each an annual allowance of Rs. 2,000 paid quarterly in sums of Rs. 500 distributed thus—

Kam Shilmánís,	Rs. 100 quarterly,	Rs.	400 annually
Loi Shilmánís	„ 400 „	„	1,600 „
		Rs.	2,000

Out of this grant of Rs. 2,000 the sum of Rs. 660 goes to the six Maliks and Rs. 1,340 to the people. The following are the Maliks at the present time :—

Kam Shilmán.

Jamál	Dilkha Khel.
Azam Khán	„

Loi Shilmán.

Khayasta Khán...	Shahmansúr Khel
Gholám Kádir	Do.
Golistán	Do.
Mír Ahmad	Halimzai

The tribe is well behaved, and including Shinpokh could muster 600 men. Old Khayasta Khán, who is said to be close upon 90 years of age, does his journey regularly every quarter to Pesháwar when the time comes for their allowances to be drawn. He has the reputation of being the patriarch of the Khaibar Range.

Loárgi Shinwárís of Landi Kotal.

The Shinwárís of Landi Kotal belong to the Ali Sher Khel section of the Ningrahar Shinwári tribe, with whom they maintain very close relations, although the latter are entirely under the control of His Highness the Amír of Afghánistán, whilst the Landi Kotal branch have their political arrangements connected with the British Government. It has been calculated by an Afghán compiler that the Shinwári tribes between Jalalabad and Pesháwar, and immediately to the north of the Afrídís and Sufed Koh mountains, muster 13,000 armed men : of these 12,000 are subjects of the Amír. The valley occupied by the section under us is known as Loárgi, a corruption of the word Lwara, and roughly guessing may be 7 miles long by 4. Lofty hills bound it on the south towards Khargalli and Lakka Sar, whilst the lowest part of the plateau stands 3,500 feet above sea level, rising up gradually in parts to over 5,000.

The Loárgi Shinwárís own that portion of the Khaibar road which commences at the "Kanda" ravine, and terminates at Tor Kham, two thousand yards west of Landi Khána. These Shinwárís are great carriers, and at the period that I first came across them in August 1879, were the owners of some 1,200 excellent mules, on which merchandise was carried to Kabul, and even over the Hindu Kush range and *vice versâ* to Pesháwar ; but within the past fifteen years the Afghán trade through the Khaibar has been ruined owing to the exactions of the Amír's officials, and these people have been compelled to part with their animals, which have by the year 1896 been very greatly diminished in numbers. The Shekhmal section bring in all the snow which is now sold in the streets of the City of Pesháwar during the summer months.

When British and Native troops occupied the Loárgi plateau during the years 1878-80, extensive barracks and quarters were built here, which had to be dismantled when the orders came for evacuating the pass. Since then a fortified serái has been built up there, which was commenced during August 1888, and 3,000 gallons of water are brought in daily from the "Ullus" well by means of pipes. The Tangi water scheme is now complete, and from 20,000 to 40,000 gallons a day are received in a reservoir and 3 open tanks about $1\frac{3}{4}$ miles from the serái on the road towards Landi Khana. There is no doubt that Landi Kotal and Tor Sappar would make excellent hill stations for British soldiers were the idea once firmly considered.

In the year 1892 I had a rough census taken of the forts, fighting strength and mules up at Landi Kotal, and the numbers of each we found to be 60 forts, 862 men and 297 mules. Of the last over 900 mules had evidently been parted with or died and not replaced in the past 12 years.

The Loárgi Shinwárís are divided into three chief sections, *viz.*, Khuga Khel, Piro Khel and Sheikhmal Khel. Their Khaibar Mowájib is Rs. 805 a month, *i. e.*, Rs. 105 for the Maliks and Rs. 700 for the tribe, and their headmen are—

Kamran, Nádir, Bázmír,	Khuga Khel.
Zarín, Akbar Khán, Mandi Zai,	Piro Khel.
Abdur Rahmán, Main, Timur,	Shekhmal Khel.

This tribe is quite capable of holding its own against any of the Afrídís in the Pass, and my experience of them ranging over 17 years is that in general they are a well-behaved lot, ever willing to give us help to the best of their ability, and the numbers of their Maliks prevents them ever entering into a combination adverse to us. It is only amongst those Afrídís who have only one recognized chief that we find the greatest trouble and opposition openly displayed against our interests.

Statement showing the divisions and ramifications of the Kambar Khel Afrídis, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
		Kambar Khél	Mastí Khél	...	...	...	...	Muhammad Yár ...		Manísh Banda = 15	
				Zamiá Khél	...	...	...	Fakír, Gulistan, Gul Sháh, Rahmat.		Darpir = 120 Jirgai Digri = 50 Landai = 13 Mamak Tanda = 20	
					Khwaidad Khél.	...	...	Muhammad Yár ...		Manísh Banda = 15	
				Umar Khél ...	...	..	—	*Vide* Khwaidád Khél		*Vide* Khwaidád Khel.	
			Pabbí Khél	Jánbeg Khél...	...	...	—	Muhammad Sher, Khwájá Ali, Yáro, Núrai.		Darra = 15 Khanrina = 60 Landai = 15 Tambú = 40	
				Yárgul Khél...	...	...	...	Sherai, Sher ...		Chína = 20 Shigi = 10	
			Sheikhmal Khél.	...	...	...	...	Muhammad Sher, Khwájá Ali, Yáro, Núrai.		Darra = 15 Khanrina = 60 Landai = 15 Tambú = 40	
				Mírán Khél ...	...	...	...	Mírzáda, Wazír, Muddah Nur, Mast Ali, Sher Gul.		Khatti Chína = 70 Khojá Sak = 100 Landawar = 25 Tauda Mela = 15	
				Yárán Khél ...	...	...	...	*Vide* Sheikhmal Khél section.		*Vide* Sheikhmal Khel section.	
				Káim Khél ...	...	...	—	Zamán ...		Uchá Garhi = 40	
				Alí Khél ...	...	...	...	Ahmad Sháh, Hikmat, Allá Khán, Mirshak, Shahzáda, Khairulla, Mír Hassan, Shero, Núrai, Núr Ali, Shujá Gul, Monír.		Barár = 10 Dand = 50 Darotá = 400 Dunga = 100 Mania Páyán = 40 Musharana = 100 Waro Mela = 60	
					Wallí Khél	...	...	Méro, Alí Khán, Gowhar, Feroz.		Alládand — 40 Barár = 10 Darpir = 120 Kotki = 80	
Khél.	Khél.								ing men.		

Mír Ahmad	Kambar					Nekzan Khél.	Ján Muhammad, Muhammad Amír.	Sáleh Muhammad ...	4,000 fight	Ghailanai = 70 Dand = 50
						Battai Khél	...	*Vide* Walli Khél Section.		
				Suleimán Khél	...	...	...	Mullá Walli, Azízullá ...		Lawanna Chína = 50
			Durbí Khél	War Durbí Khél.	...	...	...	Muhammad Sher, Khwájá Ali, Yáro, Núrai.		Darra = 15 Khanríná = 60 Landai = 15 Tambu = 40
				Azíz Khél ...	...	...	...	*Vide* War Durbi Khél ...		*Vide* War Durbi Khél.
				Gowbar Khél	...	...	...	*Vide* War Durbi Khél ...		*Vide* War Durbi Khél.
				Azar Khél ...	...	...	...	*Vide* War Durbi Khél ...		*Vide* War Durbi Khél.
				Jalíl Khél ...	...	...	...	*Vide* War Durbi Khél ...		*Vide* War Durbi Khél.
				Rámsher Khél	...	...	...	*Vide* War Durbi Khél ...		*Vide* War Durbi Khél.
		Mat Khán Khél.	Sher Khél ...	...	...	...	...	Sher Khán, Hamíd, Núrai ...		Andar = 100 Butar = 200 Narháo = 200
			Wallíbeg Khél	...	...	...	...	*Vide* Sher Khél ...		*Vide* Sher Khél.
			Bash Khél ...	...	...	...	...	*Vide* Sher Khél ...		*Vide* Sher Khél.
			Mirzábeg Khél	...	...	...	...	*Vide* Sher Khél ...		*Vide* Sher Khél.
			Sarbádar Khél	...	...	...	...	*Vide* Sher Khél ...		*Vide* Sher Khél.
			Khojal Khél...	...	...	...	...	Mehrdín, Gattai, Mattá, Mírshak, Sháhbáz, Jummá, Rahmat, Míro.		Chirgo Chíná = 120 Dargai = 60 Mamal = 40 Maniá Bala = 30 Nawez Kamar = 10 Tangi = 10 Warmando Mela = 30
			Ambar Khél...	Ghulí Khél	...	...	...	Sher Khán, Hamíd, Núrai ...		Andar = 100 Butar = 200 Narháo = 200
					Samna Khél	Misrí Khél	...	*Vide* Khojal Khél section ...		*Vide* Khojal Khél section.
						Razá Khél	...	*Vide* Khojal Khél section...		*Vide* Khojal Khél section.
					Turki Khél	...	...	Jamáldin ...		Landai = 25
					Ghulám Ali Khél.	...	...	Sher Khán, Hamíd, Núrai ...		Andar = 100 Butar = 200 Narháo = 200

R. WARBURTON, Colonel,

Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Kamrai Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	Remarks.
Kamrai.	Dreplari.	...	...	...	...	...	...	Abdul Mír, Jamir ...		Gharai = 50	
		Barmí Khél	Mughul Khél	Khujal Khél	...	...	Háfiz Samundar.	Feroz Khán ...		Sharai = 40	
				Tarkial Khél	Ibráhím Khél	...	...	Anár, Bahádur Sháh, Sifat Sháh, Sheradin, Zardád, Mír Ali.		Baz Gharai = 70 Ghulám Ali = 120 Mahora = 40 Tsoak (bar) = 60 Saragara = 40 Bukhanai = 50	
			Khwaidád Khél	...	...	...	Ázam Khán.	Ali Ján, Ázád Khán, Fateh Mír, Gulzár, Jumma, Mirabat, Mír Zamán, Mír Pashak, Temur, Hamid, Rahmat, Khán Mír, Zardád, Mohabat.		Tor Algad = 110 Taudachina = 100 Takhtakai = 120 Gharai = 50 Mando = 30 Solen = 30 Shankarai = 15 Sepur = 20 Baz Gharai = 70 Gharai = 50	
			Paindi Khél...	...	...	...	...	Daulat ...			
			Ayúb Khél ...	...	...	...	...	Ázam Dín ...	ing men.	Gharai = 50	

	Yár Ali Khél	Ikhtyár Khél	...	...	...		...	600 fight	...
		Músá Khél ...	...	...	...	...	...		...
	Shekh Ali Khél.	Tór Khél ...	...	...	...	...	Mullá Amir Sháh, Mullá Akhundzádá, Sher Walli.		Tsoak Bar = 60
		Kulli Khél ...	...	...	...	...	*Vide* Tor Khél ...		...
		Hassan Khél ...	...	...	...	...	*Vide* Tor Khél ...		...
		Kúzi Khél ...	...	...	...	...	*Vide* Tor Khél ...		...
	Ashant Khél ...	...	...	...	...	...	*Vide* Moghul Khél, Khwaidad Khel and Painda Khél sections.		...

MUHAMMAD ASLAM, Lt.-Col.,

Offg. Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Kúki Khel Afrídís, names of Maliks, men of lesser notes fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Eighth generation.	Ninth generation.	Tenth generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence with number of houses in each place shown in Antique figures.	REMARKS.
	Sikandar Khél.	Usmán Khél...	...	...	...	...	...	...	...	...	Mír Álam; Rahmatulla.		Shudnai = 20	
			Mír Khán Khél	...	...	...	...	...	...	...	Nazir ...		Chinga Khwala = 15	
		Zakkú Khél...	...	...	...	...	...	...	...	...	Guljai ...		Tandá Mela = 15	
			Multání Khél	...	...	...	...	...	...	...	Táús; Said Gul		Sikandar Khél = 20	
		Asad Khél...	Wallí Khél ...	...	...	...	...	...	...	...	Wadán ...		Kandoo = 800	
			Maddú Khél	Kamál Khél	Sikandar Kór	...	...	...	...	...	Muhammad Amín; Gul Ján; Budai; Langar.		Wallo Mela = 20 Torsappar = 15	
				Búhá Khél ...	...	...	...	...	...	...	Mír Khán; Gul Khán; Zalmai.		Maddú Khél = 100	
				...	Sher Khél ...	...	...	...	...	...	Mullá Nazir; Mirwal; Said Gul.		Lálá Chína = 51	
Khél.	Mithá Khán Khél.		Kárún Khél	Shekhán ...	...	...	...	...	...	...	Goláb; Álam Sher; Sherai; Ghulám Ali; Khairdád; Alládád Fakír; Abbás.	ing men.	Shangír = 40 Sara Shiga = 100	

Kóki			Mishak Khél	...	...	...	...	...	...	Abdul Azíz ; Gulistán ; Sherzamán ; Muhammad Amín.	4,000 fights	Warmando Mela = 60 Pukh Darra Khwala = 30
		Tór Khél	Núr Muhammad Khél	...	...	...	...	...	...	Rázai ; Islámdín		Katchkol = 40 Lashorá = 60 Khukhugas = 30
			Alí Khél ...	...	...	...	...	...	...	*Vide* Núr Muhammad Khél.		*Vide* Núr Muhammad Khél.
			Sháhbég Khél	...	...	...	...	...	...	*Vide* Núr Muhammad Khél.		*Vide* Núr Muhammad Khél.
			Aimál Khél...	...	...	...	...	...	...	*Vide* Núr Muhammad Khél.		*Vide* Núr Muhammad Khél.
	Hassan Khél	Kattiá Khél...	Makki Khél	...	...	...	...	...	...	Mero ; Mír Afzal ; Shams-ud-dín ; Zarín.		Kaddam = 300
				Bassú Kór ...	...	...	...	...	...	*Vide* Makki Khél		*Vide* Makki Khél.
				Zamán Khél	...	...	...	...	...	*Vide* Makki Khél		*Vide* Makki Khél.
					Sháhnúr Kór	...	...	...	...	*Vide* Makki Khél		*Vide* Makki Khél.
					Zohrá Kór ...	...	...	...	...	*Vide* Makki Khél		*Vide* Makki Khél.
				Sar Khél ...	...	...	...	...	...	Mázulla ; Mírai, Haidar ; Ghulám Hamid.		Kattiá Khél = 200
			Futteh Khél	Mastál Khél	...	...	...	...	...	Gul Hassan ; Asad Khán.		Bibree = 50
			Mohmand Khél.	Sher Khán Khél.	...	...	...	...	Amín Khán...	Kambar ; Boner ; Kaddam Khán.		Jam = 140 Khâyast Khwala = 30
				Dildár Khél	Ibráhím Kór	...	...	...	...	Bághi ; Saidál,		Kaddam = 300 Ucha Gagri = 20
					Ismáíl Khél...	...	...	...	...	*Vide* Sher Khán Khél section.		...
					Mandrá Khèl	...	...	...	...	*Vide* Sher Khán Khél.		...
					Behrám Kór	Adalá Kór ...	...	...	...	Ghanni, Torbáz		Gagri Tanda = 20
						Gohurá Kór...	...	...	...	*Vide* Adala Kór		*Vide* Adala Kór.
					Kullí Khél ...	...	...	...	...	Mirwall ...		Jabba = 80 Pukhdarrah Khwalo = 30
				Dervezí Khél	...	...	...	...	...	...		Mohmand Khél = 400

Statement showing the divisions and ramifications of the Kúki Khel Afrídís, Names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.—concluded.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Eighth generation.	Ninth generation.	Tenth generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
			Manniá Khél	Máshi Khél	...	...	...	...	...	...	Músá Khán; Kháyasta Khán.		Sarkai = 50	
					Zarín Khél ...	...	...	...	...	...	Kolak; Sherai; Khairulla; Zarín.		Sarawala = 50 Bágh = 60	
					Féroz Khél	...	...	...	...	...	*Vide* Máshi Khél		...	
						Faríd Khél	Rahím Kór .	...	...	...	Mullá Nazír; Mirwal; Said Gul.		Lálá China = 15	
							Meándád Kór	...	...	...	*Vide* Rahím Kór		*Vide* Rahím Kór.	
						Kaddam Khél	Sharagh Khél	...	...	...	*Vide* Rahím Kór		*Vide* Rahím Kór.	
Khél—concluded.								Hakím Khél...	Maujam Kór	...	Abbás; Hakim; Nazir.	ing men.	Bágh = 60 Prángán = 120	

Kúki							Fatima Kór	...	...	*Vide* Faríd Khél section.	4,000 fight	...
								Suráb Kór ...	...	...		Rai Killi = 50 Surkas = 150
						Talagh Khél	...	...	...	Mullá Wali ...		Rekh China = 300
							Rahím Khél	...	...	Khazá Khán ...		Manniá Khél = 200
							Khudádád Khél.	...	...	*Vide* Talagh Khél section.		...
						Jamál Khél ...	...	...	...	Amír Sher, Zamán.		Máshi Khél = 200
			Ghází Khél ...	Himmat Kór	...	...	..	...	...	*Vide* Máshi Khél section.		...
			Khadi Khél	...	...	...	...	...	...	Kalandar; Tor; Mullá Usmán; Abdullá.		Saráwala = 50 Bágh = 60
				Jání Khél ...	...	...	...	...	...	Kashmir; Abdullá Khán; Bázai.		Saráwala = 50 Nekki = 40
Abdál Khél	Fateh Khél	...	...	...	...	...	...	...	...	Mullá Anwar Sháh; Gulnúr; Said Ali.		Ghalnai = 30
		Yari Khel ...	...	...	...	...	...	...	...	...		Lálá China = 15
	Umar Khél	...	...	...	...	...	...	...	...	Mullá Lájbar ...		Tanga = 20
		Sheri Khél ...	...	...	...	...	...	...	...	...		Lálá China = 15
	Khadak Khél	...	...	...	...	...	...	...	...	...		Lálá China.
	Madar Khél...	..	...	...	...	...	...	...	...	Mullá Amir, Gulsam; Sherulla; Búdai.		Káfir Tangi = 20

R. WARBURTON, Colonel,
Political Officer, Khaibar

Statement showing the divisions and ramifications of the Malikdin Khel Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
		Khabí Khél	Hassan Khél	...	...	...	...	Daryá Khán, Daurán, Yár Khán.		Khabí Khél = 350 Azíz Ghari = 25	
			Hussain Khél	...	...	...	...	*Vide* Hassan Khél ...		*Vide* Hassan Khèl.	
		Malikdín Khél.	Umar Khán Khél.	Kutti Khél Sher Khán Khél.	...	...	...	Bázmír, Gholai Ján, Hazrat Gul, Kolkai, Mirán, Mír Zamán, Mullá Mansúr, Páyáo, Rasúl, Salim, Sardár, Akbar, Dostai, Sher Gul, Zarif, Shams-ud-dín.		Umar Khán Khél = 600 Dák Khulla = 30 Kharappa = 1,000 Shalobar = 400 Kulla Khél = 400 Daryán = 250	
					Rahrá Khél	...	...	Gholai ...		Kandúr = 120	
					Básh Khél	...	...	*Vide* Umar Khán Khél ...			
			Ghálib Khán Khél.	Nathú Khél Jhandá Khél Mattá Khél Nasrat Khél.	...	...	Malik Sultán Muhammad Khán, Malik Feroze Khán, Malik Yár Muhammad Khán.	Muhammad Razá, Álam, Khán, Gholai, Kásim, Hamid, Said Ghulám, Majid Akhundzáda, Mirán, Mír Álam, Mír Azím, Mír Salim, Mír Ahmad, Núr Ján.		Chórá = 60 Prángdarra = 30 Tangdarra = 5 Búdai = 10 Windezeri = 400 Daryán = 200 Shangír = 150 Batai = 40 Zarra Garhi = 17	
Khél.	dín Khél.								ing men.		

Mir Ahmad	Malik			Daulat Khél	Umar Khél Mohmand Khél. Ibráhím Khél. Khwája Ali Khél. Jáfar Khél	...	...	Álam Khán, Gholai, Kásim, Hamid, Said Ghulám, Majid Akhundzáda, Mirán, Mír Álam, Mír Ázim, Mír Salim, Mír Ahmad, Núr Ján.	4,000 fight	Búdai = 10 Windzeri = 400 Daryán = 200 Shangír = 150 Batai = 40 Zarrá Garhi = 17
			Kullá Khél	Bakhmali Khél	...	...	...	Akbar, Dostai, Sher Gul, Zarif, Shams-ud-dín.		Kullá Khél = 400 Daryán = 200
				Razá Khél ...	...	...	...	*Vide* Bakhmali Khél ...		*Vide* Bakhmali Khél.
				Walli Dád Khél	...	...	...	*Vide* Bakhmali Khél ...		*Vide* Bakhmali Khél.
				Banair Khél ...	...	...	...	*Vide* Bakhmali Khél ...		*Vide* Bakhmali Khél.
				Surbat Khél ...	...	...	...	*Vide* Bakhmali Khél ...		*Vide* Bakhmali Khél.
		Karná Khél	Yár Muhammad Khél.	...	...	...	...	Azim Dín, Samand, Sharíf Dín.		Karná Khél = 120
			Alliá Khél ...	...	...	...	...	*Vide* Yár Muhammad Khél...		*Vide* Yár Muhammad Khél.
			Mirán Khél ...	...	...	...	...	*Vide* Yár Muhammad Khél...		*Vide* Yár Muhammad Khél.
			Durjí Khél ...	...	...	...	...	*Vide* Yár Muhammad Khél...		*Vide* Yár Muhammad Khél.

R. WARBURTON, COLONEL,

Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Sepah Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	Remarks.
		Wand Ghárai ...	...	...	...	...	Sher Muhammad Khán.	Gul Salím ...		Tsatswakkai = 50	
	Landí Khel	Alí Khél ...	...	...	...	...	...	Alí Sháh ...		Pitáo = 30	
		Abdul Rahím Khél.	...	...	...	...	...	Amír, Wallí ...		Gandáo = 60 Pitáo = 30	
		Ibráhím Khél ...	...	...	...	...	...	*Vide* Abdul Rahím Khél.		*Vide* Abdul Rahím.	
		Keimál Khél	...	...	...	...	...	Khánezamán ..		Sorai = 20	
			Hilál Khél	...	...	...	...	Gul Salím ...		Tsatswakkai = 50	
				Walídád Khél	...	...	...	*Vide* Hilál Khél ...		*Vide* Hilál Khél.	
				Dhuní Khél ...	...	...	...	*Vide* Hilál Khél ...		*Vide* Hilál Khél.	
			Baghdád Khél.	...	...	...	...	Khánezamán, Lál Muhammad, Sher Ján.		Bábur Khél = 20 Bahádur Khél = 60 Abdul Khél = 120	
				Sherí Khél ...	...	...	...	Lál Muhammad ...		Sorai = 20	
				Emání Khél...	...	...	...	Khánezamán, Lál Muhammad, Sher Ján.	ing men.	Bábur Khél = 20 Bahádur Khél = 60 Abdul Khél = 120	

			Ghází Khél ...	...	...	...	Ahmad Shah ...	1,300 fight	Sorai = 20
			Ali Ahmad Khél	...	...	...	Nabát ...		Sperkai Tandai = 40
			Meán Khél ...	...	...	...	Amírai, Fakír ...		Sorai = 20
Urmuz Khél		Bábur Khél	...	...	...	...	Khánezamán ...		Sorai = 20
			Mastí Khél ...	...	...	...	*Vide* Bábur Khél ...		*Vide* Bábur Khél.
			Ali Sher Khél	Azíz Khél	...	...	*Vide* Bábur Khél ...		*Vide* Bábur Khél.
				Budai Khél	...	...	*Vide* Bábur Khél ...		*Vide* Bábur Khél.
			Darwez Khél	...	...	...	*Vide* Bábur Khél ...		*Vide* Bábur Khél.
	Abdul Khél ...	...	...	...	...	...	Sher Ján ...		Sorai = 20
		Buzr Khél ...	...	...	...	...	Jummá ...		Sorai = 20
		Názi Khél ...	...	...	...	...	*Vide* Buzr Khél ...		*Vide* Buzr Khél.
		Aulí Khél ...	...	...	...	...	Sher Ján ...		Sorai = 20
		Tór Khél ...	...	...	...	...	Dáúd ...		Drenegro = 80
		Bahádur Khél	...	...	...	...	Shibrán ...		Sorai = 20
		Lál Khél ...	...	...	...	...	Chimnai ...		Sorai = 20
		Sultán Khél...	...	...	...	...	Sher Ján ...		Sorai = 20

Statement showing the divisions and ramifications of the Sepah Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.—concluded.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
		Súrán Khél ...	...	...	...	...	...	Niáz, Karim, Iran, Gul Muhammad.		Rotsá = 18	
			Mamíl Khél ...	...	...	...	...	Amír Sháh, Faizú, Kádir Sháh, Mír.		Dorá = 80 Pitáo = 100	
			Kásim Khél...	Shekhán ...	...	...	...	Ghafár, Hassan, Shekh Khán Muhammad, Muhammad Asgar, Nawáz, Niáz Muhammad, Shekh Núr Alam, Syad Alam, Shekh Gul.		Ilamgudar = 120 Drenegro = 80 Rotsá = 18 Nangrotá = 25	
			Káim Khél ...	...	...	...	...	Niáz Karím, Irán, Gul Muhammad.		Rotsá = 18	
			Sultán Khél...	Fateh Khél ...	...	...	...	Niáz Karím, Irán, Gul Muhammad.		Rotsá = 18	
			Mírí Khél ...	...	...	...	...	Abdullá, Sáhib Gul...		Ilamgudar = 120	
	Bábakri ...	Ghaibí Khél ...	...	...	...	...	...	Daryá Khán ...	ing men.	Gandao = 60	

		Karrá Khél	...	...	...	...	Gul Mast, Ján Gul, Sháh Murád, Malik Sher Muhammad.	1,300 fight	Sorai = 20 Kotki = 50
			Ghut Karrá ...	...	...	...	*Vide* Karrá Khél ...		*Vide* Karrá Khél.
			War-Gharra...	...	—	...	Lálgul, Purdil, Sháh Kalím.		Sandápal = 150
		Zangí Khél ...	...	...	...	...	Daryá Khán ...		Gandáo = 60
		Khál Khél ...	...	...	...	...	Akbar Hussain, Núr Sháh, Amánat, Rahmat.		Mamani = 50 Darota = 100 Sandápal = 150
		Pírú Khél ...	...	...	...	...	Ashráf ...		Sandápal = 150
		Surkhá Khél...	...	...	...	...	Akbar, Mouládád ...		Teraili Pitao = 10
	Jawakai ...	...	...	...	...	...	Ahmad ...		Shamshá = 160
		Alí Khél ...	...	...	...	...	Alí Sháh ...		Pitáo = 100
		Khumárí Khél	...	...	...	...	Ahmad ...		Shamshá = 160

R. WARBURTON, Colonel,
Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Zakha Khel Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
		Habíb ...	...	...	...	...	...	Chikkun, Támás, Anwar, Nazr Dín.		Dura-Gharai = 20	
		Paindai ...	...	...	...	...	...	Mír Dín, Kaisar, Dóst Muhammad, Saidai, Amín Shah, Núr Habíb, Ahmad Sháh, Sháhbáz, Shamus-ud-dín, Mehrbán, Maddo, Mahbúb, Benares.		Músá Ghari = 6 China = 5	
			Wásul Khél...	...	...	...	...	*Vide* Paindai Section ...		*Vide* Paindai Khél Section.	
				War Khél ...	...	...	...	Chikkun, Támas, Anwar, Nazr Dín.		Dura-Gharai = 20	
	Nasr-ud-dín.		Dreplára ...	Sherakai ...	...	...	...	*Vide* War Khél Section ...		*Vide* War Khél Section.	
				Habibian ...	...	...	...	*Vide* War Khèl Section ...		*Vide* War Khél Section.	
				Búchá Khél ...	Halím Kór...	...	...	Arsal, Sultán Muhammad, Sa'adat Khán, Awalgul, Diláwar, Bázai, Amír, Gulmast, Gholai, Tòr, Mír Hassan, Said Hassan.		Darbar = 190 Zyar Killi = 140 Algadai = 180 Khwar = 190	
				Kúi Khél ...	...	...	...	*Vide* Búchá Khél Section ...		*Vide* Búchá Khél Section.	
			Durar ...	Jamál Khél ...	...	...	...	*Vide* Búchá Khél Section ...		*Vide* Búchá Khèl Section.	
		Khusrogee...		Amin Khán Kor.	...	...	...	*Vide* Búchá Khél Section ...		*Vide* Búchá Khél Section.	
				Mir Khán Khél	...	...	...	*Vide* Búchá Khél Section ...	ing men.	*Vide* Búchá Khél Section.	

Búdai ...	Pakhai ...	Drepláră ...	Zarif Khél ...	...	...	...	*Vide* Búchá Khel Section ...	4,500 fight	*Vide* Búchá Khel Section.
			Dádi Khél ...	...	...	...	*Vide* Búchá Khel Section ...		*Vide* Búchá Khél Section.
			Mir Kalán Khél	...	...	...	Jamrez, Ali Mast, Zaidulla, Arjumond Sháh, Purdil, Mirzá Khán, Nurulla.		Gharai = 50 Algadai = 180 Sharamna = 70
			Dádu Khél ...	...	...	...	Murtazá, Purdil, Tazá Khán, Armán Sháh, Zaidulla.		Darbar = 190
			Burhán Khél...	...	...	...	Arsal, Sultán Muhammad, Sa'adat Khán, Awalgul, Diláwar, Bazai, Amír, Gulmast, Gholai, Tór, Mír Hassan, Said Hassan.		Darbar = 190 Zyar Killi = 140 Algadai = 180 Khwar = 190
		Walli Khél ...	...	...	...	...	Kámrán, Kadine ...		Gundai = 90
		Saddo Khél ...	...	...	...	...	Zarin, Sharabat, Saidai, Mirdin, Madrai, Nádir, Goláb Shah.		Lálábeg = 70
		Hassan Khél	...	...	...	...	*Vide* Saddo Khél ...		*Vide* Saddo Khel.
			Sultán Khél...	Alim Khán Kór.	...	...	Mehrbán, Mad Afzal, Mohabbat, Sardár, Nurai.		Shpola = 40 Ilàcha = 50
				Míri Khél...	...	Malik Khwás Khán and Malik Wali Muhammad Khán.	...		
			Nikkí Khél	Ahmad Khél	...	...	Gulbádam, Wálli, Tirakai, Khairulla, Morád, Ghorzi.		Dámán = 30 Barki Kot = 120 Karamna = 140
				Lál Khél ...	...	...	Niázgul, Mahbúb, Mír Abbás, Hamid, Jummá, Zamán, Mír Azim.		Dámán = 30 Barki Kot = 120
				Kázian Kór	...	...	Said Rasúl, Núr Habib ...		Said Wafá Killi = 40

Statement showing the divisions and ramifications of the Zakha Khel Afrídís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.—continued.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
			Hassan Khél—*concld.*	Páyáu Khél ...	...	...	...	Zarin, Sharábat, Saidai, Mír Dín, Madrai, Nádir, Goláb Sháh.		Lálábeg = 70	
				Dalíl Khél ...	...	...	...	Morád Ali, Orakzai ...		Shpola = 40	
			Shekhwal ...	...	...	...	...	Sher Ali, Mirzá, Samundar, Payao.		Saragarhi = 50 Shahid Dada = 30	
	Búdai—*concld.*	Pakhai—*concld.*	Sikandar Khél	...	...	...	...	Band Ali, Muhammad Azím		Sara Garhi = 50	
			Mírí Khél ...	Fatteh Khél	Sháh beg Khél.	...	...	Muhammad Núr, Muhammad Sháh, Kamr Dín.		Teri Killi = 25 Tora bela = 160	
					Walli beg Khél.	...	...	Akbar Dín, Alliekai, Mohy-ud-dín.		Spintút = 60	
				Mithá Khél ...	...	...	...	Muhammad Núr, Muhammad Sháh, Kamar Dín.		Teri Killi = 25 Tora tela = 160	
		Zyá-ud-dín	Súrat Kór ...	...	...	...	...	Mír Usmán, Nurzai, Gulistán, Pahlwán, Yár Shah Daurán, Sandán.		Tseri Kandao = 80	
			Kakai Kór ...	...	...	...	...	*Vide* Surat Kor ...		Tseri Tangai = 40	
			Shekhai ...	Mohib Khél	...	...	...	Sháhzádá, Arsalá, Akbar Dín, Dadzai, Kulla Khán.		Halwai = 60 Kaga Kamar = 60	
					Rahím Khél	...	Malik Khwás Khán.	Dadrai, Gholai, Mozam Dín		Nazri Jungle = 40	
					Ahmad beg Khél.	Wallí beg Khél.	...	Akbar Dín, Aliakai, Mohy-ud-dín.		Spintút = 60	
						Sher Khél	...	Sháhzádá, Arsalá, Aligul ...		Zarra Garhi = 40	
						Fatehmír Khél.	...	*Vide* Sher Khél ...		*Vide* Sher Khél.	
					Ikhtiyár Khél.	...	...	Mír Khán, Kadir ...	ing men.	Mauza Wana = 30	

			Sáb Khél ...	...	...	...	Mullá Khán Muhammad, Bukhán, Khálu.	4,500 fight	Halwai = 60
				Kattia Mír Khél.	...	...	Bukhán, Hukmat, Sattura Khán.		Guldast Killi = 60 Gharia = 50
				Fateh Khél	...	...	Khálu, Alimast, Khánmast, Aligul.		Guldast Killi = 60
	Annai ...			Sáhib Khél	...	...	Mullá Faiz Muhammad, Mullá Ali Muhammad, Ahmad.		Wana Khwala = 30
		Básh Khél...	...	...	...	...	Pír Gul, Safar, Dost Hak, Khanezamán, Zeb Ján, Rahmatulla, Madaki.		Sakha Wallai = 70
			Madakki Khél	...	...	...	Utmanzai, Alishergai, Gulfaz, Mír Akbar, Nawáz Khán, Zardán, Zabar, Zarin, Rahmán.		Kàramna = 140 Burg = 80
			Daulat Khél...	...	...	...	Pír Gul, Safar, Dost Hak, Khanezamán, Zeb Ján, Rahmatulla, Madakki.		Sakha Wallai = 70
			Yúsaf Khél ...	...	...	...	Hawassú, Mír Dád, Bazai ...		Khasowalai = 60
		Umar Khél...	Shahib Khél...		...	...	Shahaba Dín, Bolák, Arab...		Jabbágai = 25
			Meán Khél ...	...	...	...	Bangai ...		Fazl Wallai = 100
		Sultán Khél ...	...	...	...	...	*Vide* Meán Khél ...		*Vide* Meán Khél.
Shanai ...	Balajhoi ...	...	...	...	...	...	Said Khán ...		Sherdarra = 120
	Usmán Khél	Moghul Khél	Názi Khél ...	...	...	...	Mihr Din, Báwar, Sultán Mír, Gul Sháh.		Sherdarra = 120 Khandin Killi = 50
		Tarkí Khél ...	...	...	...	...	*Vide* Názi Khel ...		*Vide* Názi Khél.
	Umar beg Khél	...	...	...	...	...	Khánzád, Langúr, Khándín, Said Khán.		Sherdarra = 120

MUHAMMAD ASLAM, Lt.-Col.,

Offg. Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Mullagories, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
	Ahmed Khél.	Sháh Khán ...	...	...	...	...	Mír Álam ...	...		Paindeh Lalma = 4 Zamaka Bara = 12	
		Shekhán ...	...	...	...	...	Rahmdín ... Fateh Khán ...	... ...		Paindeh Lalma = 4 Zamaka Bara = 12	
	Ismáil ...	Tár Khél ...	Bahrám Khél	Daur Khél ...	Mughul Khél ...	...	Sháh Beg ...	Razá ...		Murdárdand = 20	
					Adam Khél ...	...	Háfiz ...	Pakháj ...		Murdárdand = 20	
					Painda Khél ...	...	...	Alla Khán, Jehán Khán ...		Murdárdand = 20	
lagories.					Bakhti Khél ...	...	Awal Sháh ...	Papino ...	ing men.	Shahíd Miana = 8	

Mul				Murádi Khél...	Tór ...	...	Mirzá ...	...	600 fight	Sra Killi = 50
					Sarrah ...	...	...	Gújar ...		Sra Killi = 50
		Pahár Khél ...	Sháhi Khél ...	...	...	...	Sohail ...	Shinkai ...		Lwara Miana = 60
			Ali Kór ...	...	...	...	Sáz ...	Akbar ...		Murdárdand = 20 Lwara Miana = 60
			Habbú Khél...	...	...	...	...	Bashír ...		Lwara Miana = 60
	Daulat Khél	Sandád Khél ...	...	...	...	...	Jalád ...	Samand ...		Jwara Miana = 50
		Mirzá Khél ...	...	...	...	...	...	Báz ...		Lwara Miana = 60
		Labi Khél ...	...	...	...	...	...	Mahmúd ...		Jwara Miana = 50
		Sharíf Khél ...	...	...	...	...	...	Wásil ...		Jwara Miana = 50

R. WARBURTON, COLONEL,
Political Officer, Kaibar.

Statement showing the divisions and ramifications of the Shilmánís, names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
	Sháhmansúr Khél.	Durmákór ...	...	...	...	...	Kháyasta Khán	...		Khánki = 30	
			Hassan Kór...	...	...	...	Gulistán ...	...		Baro Khánki = 10	
				Walli Muhammad Kór.	...	...	Ghulám Kádir	...		Warsak = 40	
and Kam Shilmán).					Wazír Kór	...	...	Fateh, Háji ...	ing men.	Prángdarrah = 20	

Mohmands (Loé	Kanni Khél	...	...	...	...	...	...	Zórab ...	600 fights	Shinilo = 10
		Kásim Khél	...	...	...	...	...	Torabás Orakzai ...		Samsai = 15 Ugdah-bar = 9
			Murádi Kór ...	...	...	...	...	*Vide* Kanni Khél Section.		
	Halímzai	...	...	...	...	...	Mír Ahmad ...	...		Katskai = 3
		Ghundá Khél	...	...	...	...	...	Babújan Alláhrahm ...		Isagai = 10
			Yúsuf Khél	...	...	...	...	...		Ugdah Kog = 7 Multán Killi = 5
				Sultán Khél...	Hamza Khél	...	...	Jalak, Umbar ...		Narai-bar = 10 Narai-kúz = 10
	Asaf Kór ...	...	...	...	...	...	...	Feróz, Battak ...		Samsai = 15
	Dilka Khél	Másúd Khél...	Mír Khán Kór	Hárún Kór ...	...	...	Jamál ... Azam Khán.	...		Bádám = 5 Bágh = 7

R. WARBURTON, Colonel,

Political Officer, Khaibar.

Statement showing the divisions and ramifications of the Shinwárís (Ali Sher Khel), names of Maliks, men of lesser note, fighting strength, residence, with number of houses of each branch, &c.

First generation.	Second generation.	Third generation.	Fourth generation.	Fifth generation.	Sixth generation.	Seventh generation.	Maliks.	Other men of note in the tribe.	Number of fighting strength.	Residence, with number of houses in each place shown in Antique figures.	REMARKS.
Shinwáris.	Abdul Rahím.	Ali Sher ...	Piró ...	...	...	...	Mandezai, Zarin	...		Piró Khél = 120	
			Aotar ...	...	...	...	...	...		Ningrahar Shinwárís.	
			Basít ...	...	...	...	...	Alládád ...		Derband = 60	
			Káli ...	...	...	...	...	...		Ningrahar Shinwárís.	
			Pár ...	...	...	...	...	Láhúdín ...		Pár Khél = 30	
			Ésau Khél...	Shaikhmal ...	...	...	Abdul Rahmán, Maín, Timur Sháh.	...		Shaikhmal Khél = 400	
					Mírdád Khél ...	...	...	Ráz Muhammad	ing men.	Mírdád Khél = 80	

Ali Sher Khél			Khwágá Khél	Ashraf Khél ...	...	...	Fatihulla ...	900 fight	Khwágá Khél = 450
				Fátima Khél ...	...	Kámrán ...	Azím ...		Khwágá Khél = 450
					Mukhtár Khél.	...	Zarín ...		Mukhtar Khél = 4
				Basíd Khél ...	...	Nádir ...	Lall Khán, Hawass.		Khárgalli = 60 Alguddai = 3 Bágh = 6
				Aur Khél ...	...	...	...		Ningrahár Shinwárís.
			Ash Khél ...	...	...	Akbar Khán ...	...		Ash Khél = 20
	Sangú ...	...	...	...	...	...	...		Ningrahár Shinwárís.
	Ádil ...	...	...	...	...	...	...		Ningrahár Shinwárís.

R. WARBURTON, Colonel,

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